

The Higher Kriyas of the Original Kriya Yoga

By Paramahansa Hariharananda

“A firm faith in God is the only ray of hope that penetrates the gloom of fear and ignorance.”
- *Rig Veda*

The Kriya Yoga technique is the essence of the *karma yoga*, *raja yoga*, and *bhakti yoga* methods propounded by Lord Sri Krishna in the *Bhagavad Gita*. Kriya Yoga is the applied part of the yogic scriptures; that is why we call it the scientific method of cultivating God-realization.

According to Lord Sri Krishna, he taught this immortal yoga to Vivasvan (the Sun God), who conveyed it to Manu, his son, and Manu imparted it to his son, Ikshvaku. Thus, handed down from father to son, this yoga came to the knowledge of the *rajarshis* (Royal Sages). But, through the long lapse of time, it more or less disappeared. Subsequently, the Lord taught this sacred yoga to Arjuna and other Pandavas. This yoga was fundamentally meant for householders for their Self-realization.

Famous sages like Vyasa, Vasishtha, Janaka, Valmiki and Parashara practiced this Kriya Yoga in the midst of their family life and reached the divine goal. This yoga occupied an important place in the *Bhagavad Gita* and in the earlier philosophical yoga treatise of Patañjali. But in the course of time, the yoga taught by Lord Krishna was neglected again and almost disappeared due to chaotic conditions in the social life of India.

A new era was ushered in during the mid-19th century when the immortal Babaji Maharaj gave a scientific orientation to this yoga. Through his householder disciple, Lahiri Mahashaya, he offered this Kriya Yoga for the spiritual betterment of the human race. His disciple Shriyukteshwar transmitted the Kriya Yoga teachings to his student, Paramahansa Yogananda, who was destined to spread the teachings widely in the West after he moved to California in the 1920s.

Over the next 30 years, Yogananda initiated over one hundred thousand Westerners in the first Kriya technique. This powerful spiritual transmission laid the foundation in America for the popularity of the yoga movement, which is still blossoming. With the goal of deepening this process of Soul cultivation, here is a brief description of all six Kriyas as they were taught by Babaji to Lahiri Mahashaya. It is impossible to practice them without personal instruction from another evolved soul or a qualified Kriya Yoga Master. But the knowledge of this path may act as a beacon that guides you in your spiritual journey, and will assist you in understanding the practical yoga of God realization taught in the *Bhagavad Gita*.

First Kriya

In first Kriya, by activating the God-realization process in the spine, you can convert your ordinary mind into higher consciousness and experience the triple divine qualities of inner light, sound and blissful vibration. By touching your head to the ground, you magnetize the spine and the frontal lobe of the brain and begin to feel the divine light there.

You watch the power of God travelling up and down the seven-story elevator (the seven major chakras of the body), giving power to our brain and Soul. The first five floors are the “devil’s

kingdom,” where human ignorance and evil wander about. Floors six and seven are the kingdom of heaven, where God is directly activating everything. The first Kriya draws the *kundalini shakti*, which is the dormant, unevolved, divine or atom power, from the coccygeal center to the pituitary and above. The meditator can feel that some divine current and light are moving up and down in the spine.

Mahamudra (some physical postures) cultivates the body, thereby charging your vital organs, cardiac, gastrointestinal and other biological functions. This enables you to gather the spiritual harvest of the entire body and Soul.

When your mind, intellect, thought and ego are calmed, then you can hear the divine sound, the invisible talk of God. Through practice, you hear this sound continually. This is called *anahata dhwani*, or non-stopping divine sound. In first Kriya the meditator can get *subhechha samadhi* or deep desire for God-realization. That arises when you get super-sensation in the body and great calmness.

Second Kriya

In the second Kriya you learn to perceive the triple divine qualities in each center. You realize that God is activating in all five of your lower centers, thus controlling desire for money, sex, food, emotion and creativity. By this awareness you transform your anger, pride and cruelty into love.

Gradually, as the power comes up the spine, in each center you hear different types of divine sound. In meditation you may get flashes of light, vibration and the twelve types of divine sound coming from the high heaven, the vacuum and filling the whole brain. You meditate upon the 50 lotus petals in the six chakras, below the fontanel (*sahasrara*) numbered 4, 6, 10, 12, 16 and 2. These petals are your extrovert life. Likewise, you study the 50 body parts and become aware of the desire of God working through them. (All this is done to enable you to feel divinity in every atom of your body).

Whenever you are engaged in practical life, such as doing your job, then you will feel that God is functioning through a particular center. If some negative thought or tendency arises, you will be able to remove that negativity. The *samadhi* of second Kriya is called *vicharani samadhi*. This means that the power of God is roaming from one center to another inside your body and throughout your vital organs and body parts.

Third Kriya

The practice of this Kriya is inside the cranium, in the third circuit. The cranium is the divine kingdom. The real you is hiding inside the pituitary, constantly feeling the power of God as soul dwelling in your body.

During meditation the only perception is of the triple divine qualities rotating inside the cranium. The devotee feels as if his Soul is separated from the body and is floating in a vacuum. In this stage the meditator feels that the Soul is all pervading and is going up to high heaven. You see the whole world inside your cranium. At your crown, thousand petals of light rotate inside your brain and illuminate your Soul.

Anything you do, even when engaged in busy worldly activities, you will feel like some super power is doing the work through you. Yet you will remain detached and be able to avoid any

negativity that comes. The *samadhi* of third Kriya is *tonumanasa samadhi*. This means the mind is not roaming in the biological sense.

It has achieved the introvert stage, where the ordinary mind has been transformed into knowledge. It is still roaming, but only in the philosophical sense as it perceives God consciousness even as it remains in the world.

Fourth Kriya

By practicing the fourth Kriya you feel some special movement of the soul inside the forehead, pons, thalamus, hypothalamus, pineal gland, in front of the pituitary and in the mid brain. You feel that the light is rotating around from the high heavens to the earth. This fourth level is called *asamshakti samadhi*, it means you are roaming freely in superconsciousness and perceive the living presence of God in your whole body.

You see the Self as a deity experiencing divine illumination and the sensation of God. You may see thousands of sparks and flashes, even with your eyes open, that light up your inner world. You can also literally see a super light above the crown, lighting up the whole universe. In your body you can see seven types of light, two fires in each of your seven centers, one ascending and the other descending. You can see these lights both inside and outside your body. The body of the guru will appear dark, with illumination all around it.

Fifth Kriya

In the fifth Kriya the devotee mostly feels divine sensation in the cerebellum. You are gradually coming close to the pineal gland and are trying your utmost to enter into it. As lightning strikes, accompanied by thunder and rain, so do sparks fly up from your coccyx to illuminate your whole world with powerful sound, light and vibration. Water (tears) will come, as an expression of your deep love for God. You cannot stop crying, because you are in the living presence of God.

This fifth level of *samadhi* is called *sattapatti samadhi*. *Satta* means soul. *Patti* means appearing. The soul is appearing and trying to enter into the pineal gland. That means you are near *nirvikalpa samadhi*.

By the fifth Kriya practice you may also attain the sixth level *samadhi*, called *padartha bhabini samadhi*. That means you are almost merging in wisdom. At this stage you have no sense of the universe. You are feeling that the door of God is open part way, but you cannot yet enter. Through your meditation you are seeing the power of God in each human being and in all plants, animals, trees—in the five gross elements underlying all physical existence. You are absorbed and merged in God, in higher cosmic consciousness.

Sixth Kriya

The sixth Kriya is the divine kingdom. You are getting constant God consciousness. You have no sense of the world; it all belongs to God. You are living in wisdom. This means you are not perceiving the world, but only know the truth. You have no brain of the world. You are one with Almighty.

You are living your daily life, but you are always remaining near the door of God. At any moment you can enter *nirvikalpa samadhi*, the seventh level of *samadhi*. This means you are both in the world and not in the world. You may enter at will the breathless and pulseless state.

This introvert stage is also known as *turiya samadhi*, which means to merge in God. In this state, there is no pain, physical or psychological, because there is no separation between your soul and God.

In your daily life, you see God in all three bodies—physical, astral and causal and achieve purification of each. You feel you are the child of God, the child of the One Heavenly Father. You are constantly getting the real love that comes from knowing and feeling that God is within you, within your whole system. So God is always very near and all around you.

Thus, the sixth Kriya gives full God-realization, constant emancipation and all round development of body, mind and spirit.

The first six levels of *samadhi* are collectively known as *savikalpa samadhi*. Your consciousness is remaining in the world, but you are detached in each center, where your soul is in God.

Through the third, fourth and fifth Kriya techniques, you develop a love for God that is intoxicating, the way a newly married husband loves his bride, a miser loves his money, or a drunkard loves alcohol. You are exploring how your three bodies function in this limited human body and still perceive your love for God in the outer world.

In the sixth Kriya and seventh *samadhi*, you move beyond this and merge with infinity.